

3 :) Third Step

Performing The Sa'ee (i.e. the ritual seven circuits) between The Safaa Hill and The Marwah Hill,

- A) He should make is way to the area of Safaa and Marwah once he gets close to the Hill of Safaa he should recite the following verse: "إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ" at the beginning of his first circuit only, whereas he would begin his first circuit from the bottom of Safaa while it is recommended he ascends to the top of Safaa and Marwah at each circuit (i.e. lap) up until he sees the Ka'bah while facing its direction then he should say (Allahu Akbar) three times while its encouraged he utters the following words three times:

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير. لا إله إلا الله وحده، أنجز وعده، ونصر عبده، وهزم الأحزاب وحده،

(La ilaha illallahu wahdahu la sharikalahu, lahul-mulku wa lahul-

hamdu wa Huwa 'ala kulli shai'in Qadir La

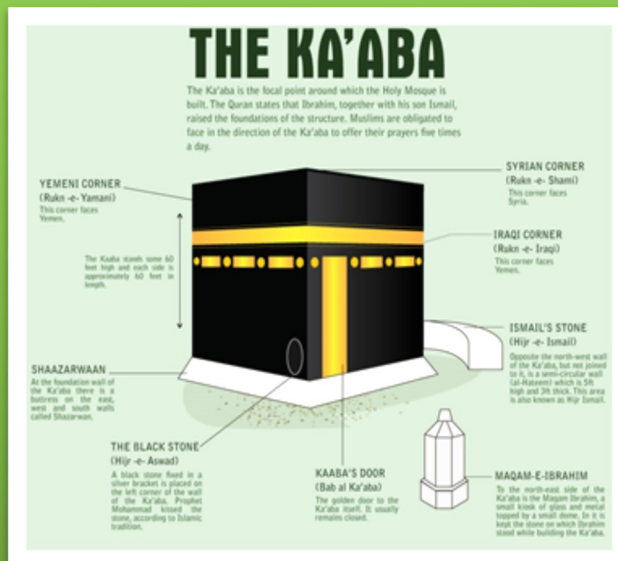
ilaha illallahu wahdahu anjaza wa'dahu wa nasara 'abddahu wahazamal ahza-ba wahdahu) while he can raise his hands in supplication and in invocation to Allah from what he desires after each time of reciting the aforementioned words.

- B) He should then descend from the hill of Safaa walking towards the direction of Marwah up until he reaches the green aligned indicators of which are on the left and right side of him, wherein the man only would begin to run severely according to his capability up until he reaches the next green aligned indicators of which are on the left and right side, he will continue towards the direction of Marwah walking up until he climbs the hill of Marwah whereas he would repeat the same instructions of what was mentioned above for the hill of Safaa and by that he has completed one circuit (i.e. lap), so he does the same for the rest of the seven circuits (i.e. laps) between Safaa and Marwah whereas he would complete the last circuit upon Marwah however on his last circuit he should not repeat the aforementioned instruction for ascending on Safaa and Marwah.
- C) Once the person completes his Sa'ee he should shave off all the hair on his head unless if he is expecting to perform Hajj shortly after, in that case he should merely shorten his hair from all sides. As for the woman, she should only trim the size of a finger tip or less from her hair.

Whereas by that they have totally completed their Ihraam and all the forbidden acts which were forbidden upon him during his Ihraam such as having sexual relation with his wife or using perfume or wearing regular clothing or wearing head gear or making a proposal for marriage, or hunting for a land prey or trimming ones hair whether it be the hair on the body or on the head or even cutting the nails, all of these acts become lawful for him once again.

A Side Note: It doesn't make a difference if he performs the Sa'ee on the first level or the second level of the Sa'ee ground, as has been issued by a number of scholars. Also on the correct opinion it is permissible to perform the Sa'ee before performing the Tawaaf however it is recommended to begin with the Tawaaf before the Sa'ee. Also if the person is feeling fatigue or ill then he can perform the Sa'ee by the means of the available transportation there. Whilst performing the Sa'ee between the Safaa hill and the Marwah hill, it is desirable that he either busy himself with either Du'a or General Dhikr or by reciting some Quraan. Also in relation to the one who doesn't have any hair on his head to shave or to trim then there is nothing upon him in replace of it. Also on an end note whatever we mentioned above concerning the man likewise applies to the woman unless it is was mentioned otherwise.

All of the above is a mere overview of the description of Umrah which may require a further explanation.



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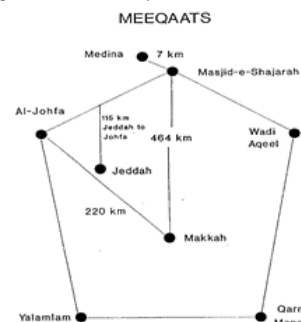
AN ABRIDGED DESCRIPTION OF UMRAH ACCORDING TO THE FOUR GREAT IMAAMS OF OUR TIME



بسم الله الرحمن الرحيم

Verily all praise is due to Allah, and may Allah send salaam and salaam upon His Noble Messenger Muhammad, His Family, His Companions and Those Follow them Upon Goodness up Until the Day of Resurrection.

The following are guidelines and highlights pertaining to the description of 'Umrah. It consists of a selection of pointers, principles and layouts from the statements of The Four Great Imaams of Our time in the matters they have agreed upon. These being the likes of Shaykh Bin Baaz, Shaykh al-Albany, Shaykh al-Uthaymeen and Shaykh Muqbil. We have also mentioned along with their statements a number of side benefits from others scholars which are ideal in the description of Umrah a correct Umrah. With no further delay, let us begin by the aid of Allah, The Most High with the first step of Umrah:



1 :) First Step,

The Arrival to The Meeqaat (i.e. the designated and fixed places for Ihraam)

- Once the person arrives to the Meeqaat and he intends to perform Ihraam (i.e. the ritual mode of umrah), then what is legislated for him is that he removes his regular clothing and takes a bath in the same method as he would make ghusl (i.e. a bath) from a major impurity. This is also recommended for the woman even if she is on her menses cycle.
- He should use the best Teeb (i.e. 'uod, natural fragrances /alcohol free cologne) from what is available. The women may use some perfume which has no remaining scent with it. However, when using these fragrances the person who desires to enter al-Ihram should not put the Teeb on his Ihraam clothing rather he should suffice himself by using it for his beard and body.
- He should wear the clothing of Ihraam such as the ridaa' (i.e. cloak, upper garment, robe, vesture) and a izaar (i.e. lower wrap garment) or any set of clothes which hasn't been custom made for one's shape and size such as a t-shirt, pants, socks, underwear etc. It is also recommended that these clothing for Ihraam be in the color white and as for his feet then he can wear slippers or sandals or shoes or any footwear as long as it is not covering the ankles. As for the woman then she wears her custom Islamic clothing of that which is upon her to wear when departing from her home a part from wearing the niqaab (i.e. the face-veil that has an opening for the eye or any material sown specifically for the covering of the face). Likewise the woman who is a muhri-mah should not wear gloves. In the presence of men she should pull down some garment onto her face such as her khimaar (i.e. the head covering) or any other garment or material so as not to be seen by passing men. Likewise she should cover her hands by the means of her Jilbaab up until she is no longer in the presence of men.

A Side Note: The person may wear the clothing of Ihraam prior to leaving his home or at the airport or even on the airplane. However he should not utter or establish his Ihram when on the airplane except when he approaches the Meeqaat. This is so he does not pass the Meeqaat while not being in a state of Ihraam. Additionally, when wearing the ridaa one should cover both of his shoulders with it. He should not expose his right shoulder except when performing Tawaaf al-Qudoom (i.e. the First Tawaaf) as we shall explain insha Allaah. Likewise the one in a state of Ihraam should avoid any headgear whether it is a koofi or an 'Imamah or any sort of head apparel. As for the woman, she should avoid any attractive, decorative or colorful clothing and she should avoid imitating the men in their manner of dressing, whether this is in the actual pieces of clothing or their appearance.

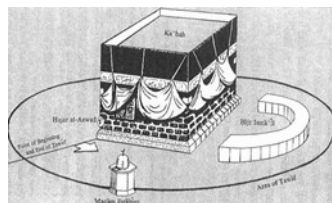
- It is compulsory when arriving to the Meeqaat that he makes his Ihraam. This is done firstly, by intending in the heart that they are entering the act of worship for Umrah. Secondly by uttering the Talbiyah saying: " عمرة لله ا ليك " (Labbaik Allahumma Umrah) while standing when facing the Qiblah if possible. The muhri-mah should not specify any specific prayer for establishing the Ihraam. Also the person if he fears that he may not be able to finish all the acts of Umrah due to an illness or a dire need then he should utter along with his Talbiyah the following words " اللهم محلي حيث حسيتي " (Allahumma Mahillee Haythu Habastanee) whereas he will be allowed to cancel his Ihraam for his Umrah.

A Side Note: It's recommended shortly before his Ihraam that he says the following words (Subhanallah, Allahu Akbar, Alhamdulillah). Then He should continue the Talbiyah saying:

" لبيك اللهم لبيك، لبيك لا شريك لك لبيك، ان الحمد والنعمة لك والملك لا شريك لك "

(Labbaik Allahumma Labbaik. Labbaik, La Shareek Laka, Labbaik. Innal Hamdah, Wan Nimatah, Laka wal Mulk, La Shareek Laka Labbaik)

He should likewise raise his voice with the Talbiyah and the Tahleel (i.e. saying Laa Ilaha 'Ilallah) and the woman should raise her voice as well in establishing this ritual symbol as long as there is no harm or temptation drawn by it. They should increase in the remembrance of Allah and in uttering the Talbiyah up until they arrive to the Masjid al-Haram for Tawaaf al-Qudoom. It is encouraged that the person takes another ghusl prior to his entry to the Masjid al-Haram or at least performs ablution. He should make his entry towards the Haram during the day through the gate 'Baab Mi'laah' if possible pursuing from there towards the gate 'Baab Bani Shaybah' being the reason it is the prompt route to the Black Stone while he should recite the prescribed Dhikr (i.e. supplication, invocation) for entering the Masjid by beginning with his right foot before his left.



2 :) Second Step,

Performing The First Tawaaf around The Ka'bah

- He should begin the first circuit of Tawaaf by going directly to The Black Stone to kiss it with his lips and to touch it with his right hand if possible and if it is difficult to kiss it due to the severity of the crowd around it, he should merely touch it with his right hand or by a cane then kisses his hand or the cane depending what he touched it with. However if he is unable to salute the black stone in the previous manners, he can suffice himself by pointing his right hand towards it while saying (Allahu Akbar) whereas he would not kiss his hand in that scenario. He begins the Tawaaf around the Ka'bah by making the Black Stone the starting point for each circuit whether he is near the Black Stone or distant from it. Remember that the Ka'bah should always be on his left side. He should perform his seven circuits (i.e. laps, rounds) around the Ka'bah. As he each time he reaches the Black Stone after going around the Kabah should be counted one circuit.

Likewise the person should repeat the above instructions for touching the Black Stone when encountering it upon every lap of his Tawaaf. As for when he encounters the Yemeni corner of the Ka'bah, which is the next corner after the Black Stone Corner, it is recommended that he makes effort every time he encounters it during his Tawaaf to touch it with his right hand if possible. However he should not kiss it nor point towards it nor say (Allahu Akbar) when facing it, for verily that is only specific to the Black Stone and the person should not touch any of the other two corners of the Ka'bah while there isn't any specific Dhikr when doing the Tawaaf however he can merely remember Allah generally to himself; not in congregation. He begins the Tawaaf around the Ka'bah by making the area of the Black Stone his starting point and his counting point while keeping the Ka'bah on his left side. He should perform his seven circuits (i.e. laps, rounds) around the Ka'bah by counting each lap around the Ka'bah according to the number of times he passed the area of the Black Stone.

A Side Note: When beginning the first circuit or circulation of the Ka'bah the man should tuck the middle part of his upper garment (i.e. the Ridaa) under his right shoulder and place the other two ends of his upper garment on his left shoulder. He then remains upon this appearance up until he completely finishes his seven circuits of the Tawaaf. After completing the Tawaaf he then undoes the Ridaa by removing it from underneath his right armpit and returns to covering both of his shoulders with his upper garment. On the first three circuits (i.e. rounds, laps) of Tawaaf he should walk at speedy pace if possible while on the rest of his Tawaaf he would walk normally at his regular pace, bearing in mind that the above is relating to the man and not for the woman. If the woman is in a state of impurity due to her menses cycles, she should refrain from performing Tawaaf and delay it up until she be-come pure while she can continue her Umrah by moving on to performing the Sa'ee being the reason it is only recommended to be on purity when performing the Sa'ee and it's not a condition.

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

"And take the Station of Ibraaheem as a place of Prayer"

Once the person finishes his Tawaaf he should go pray two rak'ahs behind The Maqaam of Ibrahim which is located in front of the door of the Ka'bah however if that is difficult due to the severity of the crowd around it then he can go to any area within the Masjid al-Haram to pray two units of prayer wherein it is recommended that he recite in the first rak'ah Surah al-Kaafiroon and in the second rak'ah Surah al-Ikhlaas, then he should depart to the zamzam area, so that he may drink from it and so that he may pour some of it over his head, then lastly he should return to touch the Black Stone once again upon the same instructions mentioned above.

A Side Note: Some of the scholars see the authenticity of the following Du'a (Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan waqina 'adhaban-nar) and that it should be recited when a person is between the corner of the Black Stone and the Yemeni corner. Also when performing the Tawaaf he should make sure he goes around the Hajar and that he doesn't include from his Tawaaf what is within the Hajar (i.e. the short wall that is facing the Ka'bah between the Iraqi corner and the Shami corner of the Ka'bah) being the reason that the Hajar is originally part of the Ka'bah therefore the Tawaaf should be passing around it. If the congregation prayer has been called for he should pause his Tawaaf to go pray and he shouldn't forget to cover his shoulders for the prayer and once he finishes his prayer he should resume his Tawaaf from where he left off and he should uncover his right shoulder once again for continuing the Tawaaf.

